(Registered for Magazine Post to Canada and Newfoundland.)

UNITY

The Unitarian

MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH FREEDOM FELLOWSHIP

No. 102. [Vol. IX.—3.] March, 1912. ONE PENNY.

Rev. E. D. Priestley Evans,

BURY.

Born April 29th, 1862, at Cefn Coed, near Merthyr Tydvil. Educated for the ministry, University College, Wales, Aber., 1881-5; at Manchester New College, London, 1886-9; Unitarian minister, Llandyssul, Capel-y-fadfa, and Llwynrhydowen (locum tenens), 1883-84; Loughborough, 1889-90; Kidderminister, 1890-1904; Bury, Bank Street, 1904, where he is actively engaged in a happy and effective pastorate. The good work of his predecessors at Bury has been continued with much success. He has given special attention to enlisting greater sympathy and co-operation from the young people in the work of the church. The Sunday School Centenary celebrations held in 1905 were marked by the institution of a Dedication and Reception Service for young people entering into Church Fellowship. In the following year Mr. Evans was instrumental in securing the establishment of the Young People's Guild in connection with his Sunday School. He is anything but vague in his theological teaching, but is very definite and decided in his Unitarianism. He has read a paper at a Good Friday meeting of the Manchester District Sunday School Association on Guild Movements as exemplified by "The Wesley Guild," and he has read papers at the British and Foreign Unitarian Association, Whit-week meetings at Essex Hall, London, and at the Provincial Assembly, Liverpool, last June. He has been secretary to the North and East Lancashire Unitarian Mission (District Association of Churches) since 1907; is co-editor with Rev. R. T. Herford, B.A., of the Jubilee volume entitled "Historical Sketch of the North and East Lancashire Unitarian Mission and its affiliated churches, 1859-1909"; is a member of the Committee of the National Conference of Unitarian and other kindred churches, and takes an active part in denominational affairs. Mr. Evans has a large and important sphere of labour to fill at Bury, in which he is a very acceptable preacher and pastor, an earnest worker, and much respected leader.

The Rev. Dr. S. M. Crothers, of Cambridge, U.S.A., is to be the preacher at the Whit-week anniversary of the British and Foreign Unitarian Association.

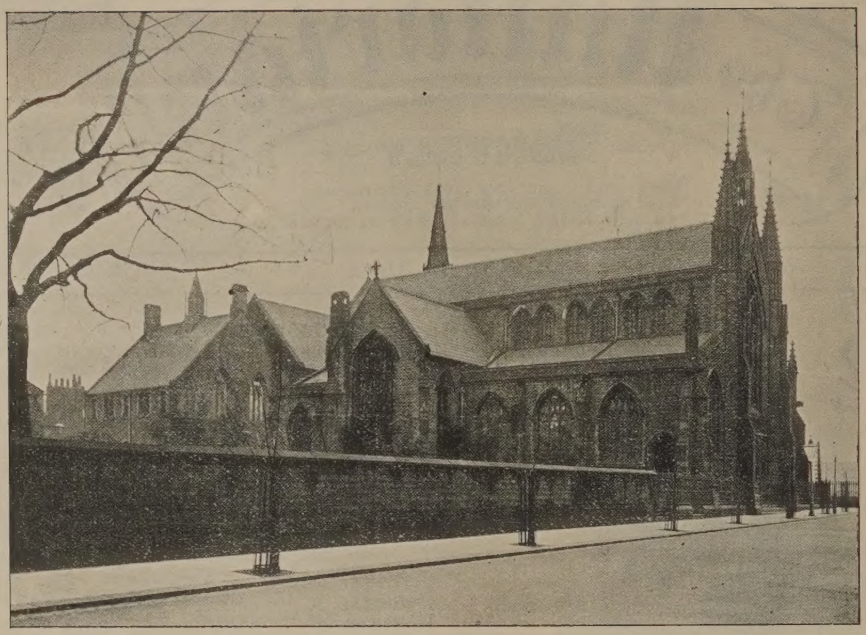
Recent deaths of eminent men include Rev. Dr. A. M. Fairburn (Congregationalist), Feb. 9th, aged 73; Rev. Pere Hyacinthe (Charles Loyson), Liberal Catholic, Feb. 9th, aged 84; Lord Lister, the Scientist, Feb. 10th, aged 85.

The programme is issued of the meetings of the National Conference to be held in Birmingham in April

The Rev. R. J. Hall, M.A., formerly of Ansdell, is doing yeoman work in New Zealand with his new Unitarian Van Mission.

The Rev. Clement E. Pike writes to the "Christian Life" contradicting the statement that Dickens was conventionally orthodox, and that he was connected with the Church of England. His early education was nonconformist, and "the only church which in manhood he deliberately joined from conviction" was Unitarian.

The centenary of the birth of Robert Browning will be celebrated in Westminster Abbey on May 7th.



BANK STREET CHAPEL, BURY.

Lancashire is considered to be that part of the United Kingdom where Unitarian churches are most numerous and where Unitarianism is strongest. And amongst them Bank Street Chapel, Bury, and its congregation are second to none for vigorous life, beneficent activity, numerous following, and widespread influence.

The history of this church dates back to its beginnings in the ministry of the Rev. Henry Pendlebury, an ejected minister, who from 1662 gathered around him members of his old congregation, at Bass Lane, Walmersley, and elsewhere, in defiance of the Conventicle and Five Mile Acts. He was a Presbyterian, and was succeeded after his death in 1695 by the Rev. Edward Rothwell, also an English Presbyterian. In 1712 the Walmersley Chapel was abandoned, and the Rev. Thomas Braddock, who was colleague with Mr. Rothwell, ministered to his "Protestant Dissenters" at a place newly erected at the south end of Bury. He lived till 1770, and his gravestone in the present chapelyard records that he "was 50 years minister of a Dissenting congregation in this place."

Then followed the Rev. John Hughes until 1803, under whom a considerable theological change took place in the congr[illegible]ation from Calvinistic Presbyterianism to Arianism. He was succeeded by the Rev. William Allard, who became frankly Unitarian, and during whose ministry a hymn book of non-trinitarian hymns was adopted for use in worship. About 1805 the Sunday School was founded in premises detached from the chapel.

The next minister, Rev. Franklin Howarth, attracted large congregations, and a second chapel was built, with Sunday School in the basement, costing £4,000, opened September 10th, 1836, by the Rev. Thomas Madge. This building had to be disturbed by the construction of the Lancashire and Yorkshire railway, and the present (third) chapel was erected at a cost of £5,000 and opened October 22nd, 1852, by the Rev. Charles Wicksteed, B.A. The preacher on the following Sunday was the Rev. James Martineau, who announced that the collections on the two days, amounting to £626 10s., placed the building quite out of debt. Mr. Howarth ministered till 1853, and was succeeded by the Rev. John Wright, B.A., who was an earnest denominationalist and was mainly instrumental in the founding of the North and East Lancashire Unitarian Mission as a district association of churches. The Holebottom (Unitarian) Cemetery was opened in 1857 at a cost of £700. Martineau's "Hymns for the Christian Church and Home" were adopted 1864. New school buildings were erected 1866 at a cost of £3,620, and were opened afterwards as a day school. The Rev. J. Collins Odgers, B.A., was assistant to Mr. Wright from February, 1872, to June, 1873, when Mr. Wright resigned owing largely to failing health.

The Rev. Douglas Walmsley, B.A., succeeded him and ministered until 1894. The lecture hall and caretaker's house were built in 1885, costing £1,535. In 1894 the Rev. J. Collins Odgers, B.A., returned as minister and served with much acceptance until his resignation, 1904. During his ministry the first efforts for a bazaar (1901) resulted in clearing upwards of £2,000 for improvements and alterations in the church and school buildings. The present minister, whose portrait appears on our front page, succeeded Mr. Odgers in 1904.

Recently a bazaar was held in the schools clearing nearly £900 for the N. and E. Lancashire Unitarian Mission; and several large and important denominational gatherings have been held in the chapel and schools during 1909-11.

The members of the Bank Street Chapel and School are well known for public spirit. They love their chapel, and several handsome bequests have put the congregation into the possession of acceptable and much needed endowments for the upkeep of their magnificent buildings.

A Vindication of Marcus Aurelius.

By A. D. TYSSEN, D.C.L.

Sunday March 17th marks the death of Marcus Aurelius. We feel disposed to take up the cudgels on behalf of this Emperor. We find him represented as a persecutor of the Christians, and it appears to us that this is an erroneous view. In the work of Mr. Addis on "Christianity and the Roman Empire" we read (p. 74), after a general charge of persecution against Marcus Aurelius—"Justin and his companions were put to death at Rome by order of the City Prefect, who was the trusted friend of Marcus, and under the very eyes of the Emperor."

Now what evidence can be adduced for this? An ambiguous statement in Irenæus and a clear statement by Eusebius. Eusebius, however, lived 150 years after Justin, and he gives the authority on which he makes the statement (H. E. IV., 16). He cites the third chapter of Justin's Second Apology, in which Justin says: "I too expect to be plotted against and fixed to the stake by some of those I have named or perhaps by Crescens." Eusebius then adds that the fact that Justin was brought to this end is shown by Tatian, and he cites part of a sentence from that writer. But when we turn to the passage in Tatian's work (c. xix.) to verify the quotation we find—"Crescens, who made his nest in the great city, surpassed all men in unnatural love, and was strongly addicted to the love of money. Yet this man, who professed to despise death, was so afraid of death that he endeavoured to inflict on Justin, and indeed on me, the punishment of death, as being an evil, because by proclaiming the truth he convicted the philosophers of being gluttons and cheats."

Now we submit that the natural meaning of these words is that Crescens did not succeed. And this conclusion is borne out by another consideration. Justin has left a book called "The dialogue with Trypho," as well as his two apologies addressed to the Emperor Antoninus Pius; and in the dialogue (c. cxx.) he refers to his having written to the Emperor mentioning a matter which is touched on in both apologies (I. 27, II. 15). It is true that the reference is satisfied if only the First Apology had been then written; but the Second Apology presents the appearance of being a postscript to the First. Now the dialogue with Trypho appears to have been written at Ephesus. It mentions the walks of the Xystus as a known place, and we learn from Eusebius that this was at Ephesus. We have therefore grounds for believing that Justin left Rome and made his way to Ephesus after writing the Second Apology; and, in that case, he was far away from the clutches of Crescens.

We may also add that Justin shows that he knew how to defend himself as a Roman lawyer would have done; and that circumstance would have gained him an acquittal from many a Roman magistrate, though possibly not from all.

We can now turn to the passage in Irenæus relating to Justin (Hær. xxviii., 1). He has just mentioned an opinion which he deemed heretical, and then in a published translation we read—"A certain man named Tatian first introduced the blasphemy. He was a hearer of Justin, and as long as he continued with him he expressed no such views; but after his martyrdom he separated from the church, and excited and puffed up by the thought of being a teacher, as if he were superior to others, he composed his own peculiar type of doctrine."

On this we may remark that the word translated martyrdom, namely, "martyria," may mean merely testimony; and we find that Tatian on leaving Rome went to Egypt and Syria, and composed the work from which an extract has been given, and also compiled a harmony of the Gospels called Diatessaron, which was used for many generations as a lesson-book in the churches of Syria.

It will be observed that Justin while at Rome presented his apology to the Emperor Antoninus Pius in about the year 153, and also acted as a teacher having Tatian for a pupil; and we learn from his own works that he had a public discussion with Crescens. Thus he says (2 A., 3) concerning Crescens in addressing the Emperor—"For I would have you to know that I proposed to him certain questions on this subject and interrogated him, and found most convincingly that he in truth knows nothing. And, to prove that I speak the truth, I am ready, if these disputations have not been reported to you, to conduct them again in your presence. And this would be an act worthy of a prince."

Justin therefore conducted a little campaign in Rome on behalf of Christianity, and, if he left the city after a while and repaired to Ephesus, his line of action at Rome might well be called his "martyria," without implying that he suffered death for his faith.—(to be continued).

An Open Letter to Open Minds.

Dear Friends,

(Whether parents, guardians, or teachers)

I am sure you love your children quite as much as other people love theirs. You are naturally anxious to give them a good start in life. What is the best thing you can give them to help them to get the most they can out of life?

Do you say—Money? You are quite wrong there, for many young people well provided with money make a wretched failure of their lot resulting in awful disaster to themselves and to those connected with them. Wealth without the wisdom to use it rightly may be a great curse rather than a blessing.

Do you say—a good education? Yes, that is better. But if you secure to your boys and girls all that schools and Universities can supply—does that suffice? Does it secure your children's happiness in life? When they have crammed their book learning, and successfully passed their examinations, and won their degrees, what use is it going to be to them? What are they going to do with it? Have they any definite purpose in view? What are they going to make of their lives? These are very pertinent questions, and unless you and your children know what you are doing all this for their education may be thrown away upon them Many who have had every facility for good academic instruction have become moral wrecks. There must in such cases have been something else lacking that was needed to keep them right.

Education is good, but it is not everything. There is something else which is even of greater importance as a necessary equipment for life: it is CHARACTER. If you can give them strength of character; if you can get sound moral principles rooted in them, along with their intellectual scholarship, then their learning will be put to good use, and any wealth they possess will be a means of blessing and not their curse.

But to give your children moral character requires good moral training. Character that is sound is based upon clear and certain convictions. They are most likely to do what is right, who have a strong belief in right. And such strong belief must be the result of thinking, which means that they must have been taught to think on such matters. The very best things you can give your children are sound moral convictions concerning human conduct. Having such convictions all other advantages and means will be employed in the service of right. Using their powers and opportunities along the line of righteousness is the only way to get the best and highest out of life, the one way to truest happiness and the sweetest joy.

Now where are these important beliefs of your children to come from? They must come from you, their parents, from their brothers and sisters, from their companions and friends, from Sunday School teaching, from instruction given Sunday by Sunday in public worship. Woe unto us all, if we neglect these means of instruction. If we wish to make a character and strong moral force, we must begin with the children. If we desire to make good Unitarians the most effective thing is to make our children good Unitarians. We must start at the right end. —PARSON PAGE.

The Good of a Church.

It is sometimes said that a man can be just as good, just as upright and noble, who does not attend church as the man who regularly attends religious services. Is this likely to be true? Possibly it may be so if some other helpful influence bears in upon his sub-conscious life which automatically makes strong and sure his right feelings and noble impulses. To claim that the man who gets up at a late hour on Sunday morning, dawdles around indolently, sits down with the newspaper as companion, looks at the silly, highly-coloured pictures, fit only for the mental calibre of a Hottentot, scans the baseball score, examines the stock quotations, reads about an insurrection in China or a lot of ghastly sensationalism connected with a murder,—to say that this man on Monday morning is as well prepared to take up the duties of life, is as hopeful, as kindly disposed, as brave as his neighbour who has subjected himself to all the tender, solemn, helpful influences of religion is to say that which all experience proves false.

If it be a liberal education for a young man simply to dine every day for four years in Harvard Memorial Hall at Cambridge, Mass., then it is a spiritual education simply to sit under those silent influences of a church that in time tend to become all pervasive. As the soldier in the barracks gets a military training he knows not of,—the training of his feelings, of his nerves,—so the worshipper in a church gets a spiritual training he knows not of. This sub-conscious spiritual training is of greatest value in times of trial or sorrow. Life is compacted of thousands of little, unknown, unseen influences. If a man studies himself aright, he will find that in moments of temptation, in periods of strain, his faith, his courage, his unbreakable hope, are the increment, the cumulative power of each day doing his duty as that duty comes to him.

We cannot teach children religion simply by teaching them phrases. They may be able to define from James the definition of pure and undefiled religion, or recite the two commandments upon which hang all the law and the prophets, but these words and phrases may have no relation to life or experience. There can be no loftier motives for life, no firmer basis for faith, than those principles recognized and accepted in our churches. The love of God, the power of his spirit, the freedom of truth-seeking, the supremacy of truth over error, the brotherhood of man, the hope of immortality,—all these furnish the strongest motives and the most

profound consolations; but they must be presented not as facts, phrases, or theories, but as the actual living inspiration of daily life. A phrase is simply a form of truth without its power.

world of true men and women, people of sterling

—"The Christian Register."

National Unitarian Temperance Association.

President: Mr. H. C. CHANCELLOR, M.P.
Organising Secretary: Mr. E. F. COWLIN, 40, Marler Road, Forest Hill, London, S.E.

DRINK AND PAUPERISM.

The report of the Royal Commission on the Poor Laws states:—

"A great weight of evidence indicates drink as the most potent and universal factor in bringing about Pauperism. Some witnesses also indicate gambling as a serious and growing cause, but gambling, though it wastes the resources of its victims, does not lead to such physical and moral degeneration as drink."—(Poor Law Commission Report, p. 221).

The following special reports are contained in the volume of evidence:—

London Workhouses: 1,433 cases were investigated, 867 being men (387 skilled and 480 unskilled) and 566 women. Of the 387 skilled men, 300 showed evidence of drink, 93 being complete drunkards. Of the 480 unskilled men, 318 showed evidence of drink, 72 being drunkards; 293 of the 566 women showed evidence of drink, of whom 80 were drunkards. "The figures above stated are more likely to be under than above the mark."—(Appendix, Vol. XVI., p. 9).

Bath Workhouse: "There were in the workhouse, apart from the infirmary, and excluding children and imbeciles, 170 men and 109 women. Of these 279 persons, 74 men and 36 women were in the workhouse as the direct result of intemperance."

West Bromwich Workhouse: "Taking the same data as at Bath, there were 258 men and 158 women, total 416. Of this number, there were 175 men and 20 women in the workhouse as the direct result of intemperance."—(Appendix, Vol. Ia., p. 241).

Mr. James S. Davy, C.B., Assistant Secretary and Chief General Inspector of the Local Government Board, stated in his evidence to the Royal Commission:—

"You will find, I think, that practically no total abstainer is ever a pauper. . . . I made exactly the same statement in 1895, and again in 1899, and if I had been wrong I should have heard that I was wrong."—(Appendix, Vol. I., p. 135).

A WOMAN'S HEART.

"She was only a woman, famished for loving,
Mad for devotion and such slight things;
And he was a very great musician,
And used to finger his fiddle strings.

"Her heart's sweet gamut is cracking and breaking
For a look, for a touch—for such slight things;
But he's such a very great musician,
Grimacing and fing'ring his fiddle strings."

—Marzial.

Central Postal Mission and Unitarian Workers' Union

Hon. Sec.: Miss F. HILL, 36, Heath St., Hampstead, London, N.W.

Having just returned from a visit to Venice, where I have had the privilege of meeting Mr. Conte and his friends, and of hearing a good deal about their religious efforts in Italy, I should like to devote this column to giving a few particulars of this important work with a view of enlisting the sympathy of English Unitarians.

In the January number of the "Unitarian Monthly" mention was made of the religious movement in Italy, initiated by Mr. Conte, and of the formation by him of an "Association of Free Believers," its object being to gather in those who discontented at creeds and ecclesiastical organizations should join together in seeking for a higher and purer form of religion, based on the belief in God and desire to serve humanity.

In Italy organised religion has been long associated with many abuses, and the persistent policy of the Roman Catholic Church to stifle progress has alienated many from her fold, so that there is a tendency amongst intelligent and thoughtful people to turn away from all churches and all professions of religion. It is particularly this class whom Mr. Conte is seeking to reach, and he is meeting with wonderful success. In the University towns which he has visited the students and many of the professors have eagerly discussed religious questions with him, and read with deep interest the pamphlets he publishes. The idea of an unfettered and progressive religion meets with approval, and adherents are giving in their names in response to the circulars he has issued. Mr. Conte has many dear friends amongst the Italian orthodox Protestants, who though not prepared to follow him all the way are carefully studying his pamphlets, with the inevitable result that their theological outlook is widening. He is also in friendly communication with many Modernists, amongst whom are several priests.

Mr. Conte is an avowed Unitarian. He has had the courage to declare his convictions, and for "conscience sake" has sacrificed his profession, his worldly prospects, and what is perhaps harder still for him suffered severance from dear friends and fellow-workers amongst the Methodists and the orthodox Protestants. He is, however, universally loved and respected, even by those who differ from him; there are many who admire him in silence, though they dare not take the momentous step he has taken. It is striking to see how the younger men look up to him for guidance and listen with affection and respect to his words. The Sunday I spent in Venice I joined in a Unitarian service he held in his own house for us and for members of his own family, and in the evening we attended the Methodist church of which he had been pastor, and he was invited to offer prayer. It was touching to see the welcome he received from his little flock. His greetings showed what a true pastor he was and how each individual was known and cared for.

—FLORENCE HILL.

Home Circle.

Be Hopeful and Helpful.

"Hopeful words send forth,
And you will comfort find.
Earnest work pursue,
'Twill give you peace of mind.

Active strive to be,
You'll then have strength each day.
Loving thoughts express,
And joy will come to stay.

Thoughtful acts perform,
And you'll turn wrong to right.
Helpful hands stretch out,
They make life's burdens light."

"Love that Casts Out Fear."

By the Author of "Randal's Principle," "For All or None," "The Chronicles of Parson Pimm," etc.

CHAPTER III.

This self-restraint on the mother's part had a wonderful effect, not only upon the strengthening and enriching of her own character, and on the great swelling out of wedded happiness, but especially upon her children. They learned to have every confidence in her, trusted her fully, and she was to them their ideal of right, their "Holy Bible" in which they read the gospel of perfect love. In all this Alice had her great reward; she saw the grand effect of her self-discipline, and now she so feared doing anything that would mar this happy result that she kept a constant watch upon herself. And out of this access of strength she developed sweetness of disposition which was the inspiration and charm of the home.

"Mother, tell us a tale," said Claude, one day.

"Yes, do, mother, I love a tale," exclaimed Eva, who was now quite a chatty little girl.

"Yes, I will," said their mother, "and it shall be a story of 'The Run-away Son.'"

"What did he run away for?" at once asked Eva.

"That is the story. It happened this way. There were three people lived together, father, mother, and their only child, a boy. Their name was Banks. Mr. and Mrs. Banks were both hard, selfish, and cruel people, and they were not kind to their little son. Sometimes he did things quite thoughtlessly, not meaning any wrong, and his mother would get very angry and beat him unmercifully. And his father was so rough with him and used such bad language that the boy was afraid of him and glad to keep out of his way. If ever he did anything that displeased them they punished him very severely.

So little John Banks soon felt that his parents had no love for him, that they cared only for themselves, and he often wished he was right away from them.

One day, when he had become big enough to be of some help to his mother she sent him on an errand to a store. The money she gave him he held very carefully in his hand. On the way he kept opening his hand to make sure that the silver piece was all right. As he was looking at it a big boy came behind him, snatched it from him, and ran away with it. That big boy was dishonest; he was a thief.

But now what was Johnnie to do? He had lost the money. He could not go to the store. He dare not go home to his mother, because she would beat him. And when his father came home he would beat him too. He was afraid of meeting them.

So he ran away from home, and his parents did not see him again. Some boy who had seen him crying, had asked him what was the matter, and this boy told John's parents all about it. But John had disappeared; he was quite lost; and no one seemed to know what had become of him."

"What an awful thing!" said Claude, "that he should be lost, and no one know where he had gone to."

"It was a shame," exclaimed Eva, "that he was afraid to go home. His mother and father were very, very wicked indeed to make him so afraid. Such naughty and cruel people ought not to have any boy of their own," said she indignantly.

"Is it a true story, mother?" asked Claude.

"Yes, it is. I knew Johnnie, and I knew his parents; and it was in the newspapers that there was 'A Boy Lost!'"

"How do you know that he ran away?"

"After some months had passed away news came that he had become a cabin boy on a ship at sea. He had told the ship's captain what had happened, and said that he ran away because he dare not meet his mother and father again."

"We wouldn't have run away, would we, Claudie?" said Eva.

"You would not? What would you have done then?" asked the mother.

"I should have come home to you at once," said Claudie.

"You would not have been afraid, then?"

"Afraid! No. We have nothing to be afraid of."

"Really? nothing? Are you sure?"

"Well, only afraid of doing wrong. But not afraid of meeting you. For you would have been sorry for me if I had lost the money; and you love us so much that you would not do anything to hurt, but to do us good."

"Oh, how very thankful I am," said Eva, "that we have a father and mother who love us so much!" And at this they both put their arms round their mother's neck and showered her face with kisses.

All I could never be,
All men ignored in me,
This I was worth to God.
—Browning.

Coming Anniversaries.

By A. D. TYSSEN, D.C.L.

Nearly every Sunday in the spring quarter of this year is the anniversary of some memorable event, or records the birth or death of some individual who deserves notice.

March 3rd marks the deaths of George Herbert, the poet, in 1633, and of Faustus Socinus in 1604. An account of the latter is given in "Memorable Unitarians," and further information may be obtained from Wallace's Anti-Trinitarian Biography.

On March 10th, 1726, died James Peirce, another of our memorable Unitarians.

March 17th is kept as S. Patrick's Day, and it witnessed the death of the philosophic Emperor, Marcus Aurelius, in A.D. 180.

March 24th saw the deaths of the Caliph Haroun Al Raschid in 809, and of Queen Elizabeth in 1603, and of the Memorable Unitarian, H. W. Longfellow in 1882.

Charlotte Bronte died on March 31st, 1855.

April 7th is Easter Day. Church calendars place against it the names of Hegesippus, a Christian historian of the second century, and S. Francis Xavier, the apostle of the Indies, who was born on that day in 1506. Our own Year Book records that in 1780 it saw the birth of W. E. Channing, another Memorable Unitarian.

Abraham Lincoln was assassinated on April 14th, 1865; and the battle of Barnet took place on April 14th, 1471, effecting the overthrow and death of the Earl of Warwick, nick-named the king-maker.

The birth of the late Dr. James Martineau took place on April 21st, 1805. The same day saw the death of Anselm, Archbishop of Canterbury, in 1109; and is reckoned as the date of the death of Alexander the Great in B.C. 323.

The Mutiny of the Bounty took place on April 28th, 1789. The same day in 1801 saw the birth of the seventh Earl of Shaftesbury, a well-known philanthropist of the reign of Queen Victoria. Our Year Book marks the day with the death of Richard Claridge in 1723, but Richard Claridge is noticed in the Dictionary of National Biography as being an Anglican parson, a Baptist minister, and a Quaker successively, but not a Unitarian.

May 5th saw the birth of the Emperor Justinian in 483, and the death of the Emperor Napoleon I. in 1821; also the death of Dr. Lant Carpenter, a Memorable Unitarian in 1840.

May 12th bears the name of S. Pancras* in Church Almanacks. Dwellers in the north of London may be interested to know that the original owner of this name was a Christian boy, who was put to death at Rome at the age of 14 in the persecution ordered by Diocletian. The Earl of Strafford was executed on this day in 1641. Our Year Book records on it the death of Samuel Crellius in 1747. A long account of that worthy may be found in Wallace's Anti-Trinitarian Biography, 468-494.

May 19th is called S. Dunstan's day. Anne Boleyn was beheaded upon it in 1536, and Boswell, author of the life of Johnson, died thereon in 1795.

May 26th is Whit-Sunday. The British and Foreign Unitarian Association was founded on this day in 1825. In Church calendars it bears the name of S. Augustin the Apostle of England. It records the deaths of Samuel Pepys 1703, and Haydn 1809.

*An account of S. Pancras appeared in our issue of December, 1909.

The Wide World.

There has been an attempt in Japan to amalgamate the various religious systems existing there, including Christianity, into one national religion. But it was foredoomed to failure.

The friendly relationship between England and Germany now more assured as a result of the visit of Lord Haldane to Berlin, brings a great relief to the minds of the people of both countries.

We certainly want more religion in our politics, but a charge of financial corruption against a Government ought not to be made unless there is evidence and proof.

A deputation of gentlemen connected with the Press and with publishing houses has waited upon the Home Secretary urging that there should be some strengthening of the law to enable magistrates or judges to deal more effectually with persons guilty of depraving public morals by the publication and distribution of obscene literature.

A new biography of Isaac Watts is announced. It remains to be seen whether it will ignore the fact that he ceased to be a Trinitarian in his later days.

The growing sentiment of internationalism is significant. International peace and arbitration, and even international solidarity of industrial organisations, must be steps towards international Brotherhood.

The eighth National Peace Congress is to be held in London, May 15-18.

One effect of the royal visits to India certainly appears to be a much closer attachment to British rule.

The revolution in China is evidently thorough and general, and no mere local movement. The whole force of public opinion in the country has compelled the abdication of the Imperial Rulers, the overthrow of the Manchu dynasty, and the establishment of a Republican system of government. China has unmistakeably awakened.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

NOTES ON THE FELLOWSHIP SECTION.

A short account of the work of the League Fellowship Section with its latest developments may be of interest not only to League members, but to the general reader of the "Unitarian Monthly."

It happens at times that our elder Sunday School girls, teachers, and other church workers and members have to leave home for business and various reasons. This nearly always means that owing to distance they also have to give up attending and working for their old church or Sunday school with all the full religious and social life centred in them. We all realise that this is a great loss not only to the individual concerned, but to her own congregation, and so to our body of churches as a whole.

These women and girls are as devoted to our schools and churches as we are. Surely an organisation is needed that can hold them wherever they may go as comrades, and living members still of our common faith and service? The very fact that our churches are far apart and scattered makes it all the more important that the isolated women members of such Unitarian and other Free Christian Churches should have part in a uniting fellowship; hence the formation of our League Fellowship Section.

Often our women and elder girls may move to a district where there is one of our own places of worship. In these cases we seek to introduce her at once to such church, and ask friends to give her welcome to her new congregation. We have found this specially useful in the case of our elder girls going away to college to train for teaching, etc. To facilitate her attendance at one of our churches in her new neighbourhood may mean correspondence and personal help which our Fellowship workers gladly give, so easing a little the work of our busy ministers.

In the case of our women settling in places where we have no church within reasonable distance, we seek to enrol them as Fellowship members (1/- a year). A Fellowship worker then sends them each month our League letter, the "Unitarian Monthly," or other religious paper, and a personal letter, often with enclosures and news of interest to our churches as a whole. They thus still share in the religious life and doings of our people, and not only receive help, but on occasion are also able to give it for some good cause.

Within the last few months our work has greatly enlarged its scope till it now seeks to be a world-wide Fellowship. The members of the Women's Alliance, with its branches throughout our churches in the United States and Canada, have warmly responded to our suggestion to co-operate, and have offered to welcome with similar Fellowship help any of our women or girls who may emigrate to those countries.

We are also in correspondence with the women of our Colonial churches and hope soon to be able to report similar co-operation on their part.

To ensure for the future that all the women of our household of faith, who move to other parts, may have the opportunity of accepting the advantages offered to them through this wide-spreading organized fellowship, the Committee of this League Section are most anxious to be told AT ONCE the whereabouts of any such women. (Address: Fellowship Secretary, Essex Hall). This isespecially important when they may leave their old neighbourhood for the Colonies, other countries, or districts where we have no place of worship within convenient distance. We hope that all readers of the "Unitarian Monthly" will not only co-operate with us in this way, but will also tell their friends. We want this Fellowship help to be widely known, and made use of wherever needed, among our people.

A Polish Unitarian.

John Figorski died at Sheffield not many days ago (February 13th), at the age of 83. The newspapers announce that he was a Freemason and a Unitarian, that he was the son of a Polish Count who took part in an insurrection in 1830. Young Figorski himself joined in the Hungarian struggle for independence under Kossuth, became a prisoner of war, was immured in a State prison in Turkey from which he escaped and fled to England. He found employment at Todmorden as a blacksmith's striker at sixpence a day, fell a victim to brain fever, removed to Sheffield and toiled some years as a scissors grinder.

Having had a superior education he found entrance into good society, and won the affections of a Miss Bell, daughter of the head of the firm of Messrs. Bell and Sons, dressing-case makers, and ultimately became a partner in the business, which changed its name to that of Messrs. Bell and Figorski. He had been retired from business some years when he passed away. His life is described as that of a "Workman-Count," and it is said that no modern novelist ever conceived a more romantic or thrilling career for his hero than was the lot of Mr. John Figorski. His great Hungarian leader was a Unitarian too.

Sunday School Topics.

At our Shrewsbury Unitarian Sunday School four scholars have been awarded special prizes for never having missed a single attendance, two for nine years, one for three years, and one for one year.

The North Cheshire Unitarian Sunday School Union quarterly meeting was held at Boston Mills School, Hyde, on Saturday, Jan. 27th, at which the

Rev. H. E. Perry read a paper on "Systematic Teaching in Sunday Schools," and a very helpful discussion followed.

At the Bridport Unitarian Sunday School prizes have been given to scholars for unbroken attendances, one scholar during 10 years, a second 9, a third 8, and three for 7 years.

The Midland Sunday School Association held its annual meeting at the Old Meeting School, Birmingham, on Feb. 3rd, and decided upon the issue of a magazine giving lesson notes, and a record of the work of the schools.

The Unitarian Women's Alliance, U.S.A., has a special committee for Sunday School affairs.

The Yorkshire Unitarian Sunday School Union quarterly meeting at Halifax, on Feb. 10th, was addressed by the Rev. J. J. Wright on the difficulties of Sunday School work, questions invited, and a most helpful conference followed.

The Park Lane (Wigan) Sunday School reports that out of 237 scholars 74 never missed an attendance during 1911; 5 have not missed during the last 14 years; and one of the workers has never been absent from morning or afternoon school during the past 33 years.

Anecdotes and Illustrations.

A fisherman gave three rules for catching trout. The first is, keep yourself out of sight, and the second is, keep yourself farther out of sight; and the third is, keep yourself farther still out of sight.

—Mark Guy Pearse.

FOLLOW YOUR LEADER.

Two men were walking together one very dark night, when one said to the other, who knew the road well, "I shall follow you, so as to be right." He soon fell into a ditch, and accused the other with his fall. The other replied: "Then you did not follow me EXACTLY; for I have kept free." A side-step had caused the fall. The leader must be followed fully and completely if the follower would keep right.

THE TOUCH OF SYMPATHY.

A mother sat by the bedside of her soldier boy in the hospital, wounded. At last she lightly touched his forehead and smoothed his hair. The lad without opening his eyes, said, "Ah, mother, have you come?" He knew the hand; there was sympathy in the touch.

MIRACLES THAT HAPPEN.

There is a story of a boy who asked his teacher to prove the existence of God by a miracle. The teacher said: "Suppose I were to get a vessel, fill it with earth, plant a seed in it, and you saw at once a green shoot appear, and the shoot at once become a stem, the stem putting forth leaves and branches which spread immediately over our heads, all in a few minutes while you are just looking on, would you say that is a miracle?"

"Yes, I should."

"And it would convince you that there is a God?"

"Yes, it would, for then I could truly say that I have seen His power with my own eyes."

Then the teacher smiled, and said: "Simple boy, you can see such things without number happening around you, year after year, only by a slower process. But is it less a miracle on that account?"

GOD-LIKE TO FORGIVE.

Sir Eardley Wilmot, an English baronet, and a distinguished Chief Justice in the Court of Common Pleas, was often consulted by friends for advice on perplexing questions.

On one occasion a statesman came to him in great wrath over an injury inflicted upon him. He told the story with warmth and used strong language in describing the malice which had inflicted the wrong.

"Is not my indignation righteous?" asked the statesman impetuously. "Will it not be manly to resent such an injury?"

"Yes," was the calm reply; "it will be manly to resent it, but it will be God-like to forgive it."

This answer was so unexpected and so convincing that the statesman had not another word to say. He afterwards confessed to a friend that Sir Eardley's words caused his anger to suddenly depart, and left him a different and a better man.

POWER OF FORGIVENESS.

A worthy negro woman was walking along a street in New York carrying a basket of apples, and a mischievous sailor stumbled against her, upset her basket, and then stood to hear her fret at his trick and to have a laugh at her expense. But he was astonished when without resentment she meekly picked up the apples, and with a dignified look of mingled sorrow, kindness, and pity, said: "God forgive you my son, as I do." That touched a tender chord in Jack's heart, and he felt ashamed, self-condemned and repentant. The tear started in his eye and he felt he must make reparation. So confessing his error, he emptied the loose change out of his pockets and forced it upon the old woman, exclaiming: "God bless you, kind mother! I'll never do so again." He had sinned not only against the old woman, but as surely against God; but the woman could forgive.

BLINDED BY BIGOTRY.

In the reign of Abdallah the Third there was a great drought at Bagdad. The Mahommedan doctors issued a decree that the prayers of the faithful should be offered up for rain. The drought continued. The Jews in the city were then permitted to add their prayers to those of the true believers, but the supplications were still ineffectual. Then as famine stared all in the face those dogs, the Christians, were enjoined to pray, and then it so happened that torrents of rain immediately fell. The Mahommedan conclave, now as indignant at the cessation of drought as before they had been alarmed at its continuance, considered that some public explanation must be made, and decided that the God of their Prophet was so pleased with the prayers of the faithful that He refused their requests so that He might continue to hear them, and that the prayers of the Christian infidels were such an abomination to the Deity that He granted their petitions to get rid of their loathsome importunities. Thus does superstition and bigotry cause spiritual blindness.

RENOUNCING ALL, FOR TRUTH.

Antisthenes taught rhetoric in Athens, and had among his pupils Diogenes; but when he had heard Socrates he shut up his school, and told his pupils, "Go, seek for yourselves a master, I have found one." Thus all who are convinced of their ignorance or folly will renounce whatever prevents them coming to the Truth when they see it.

JESUS, AND HUMBLE MEN.

The loadstone does not attract gold, nor pearl; but it draws iron to it, one of the inferior metals; thus Jesus the reformer has no attraction for the rich and those in highest station, but he draws to him the humble fishermen, the despised tax-gatherers and sinners, those who are most in need of good news.

FASTING.

In the early stages of civilisation it was thought that the Deity was propitiated by the sufferings of men. Hence all kinds of bodily mortification. That the gods were jealous of men's happiness is a notion running through ancient Greek and Roman mythology. The taking of food is pleasurable to man; so the denial of such a pleasure it was thought must be well-pleasing to the Divinity. Hence abstinence and fasting as a religious duty, sometimes to placate the deity or deities, sometimes in expiation of guilt, and often as an expression of sorrow, remorse, or penitence.

LATENT LIGHT.

Once George Stephenson was walking with Dr. Buckland, the scientist, when they saw a railway train flashing along, throwing behind it a long line of white steam. "Now Buckland," said Stephenson, "I have a poser for you. Can you tell me what is the power that is driving that train?" "Well," said Buckland, "I suppose it is one of your big engines." "But what drives the engine?" "Oh, very likely a canny Newcastle driver." "What do you say to the light of the sun?" "How can that be?" asked the doctor. "It is nothing else," said Stephenson; "it is light bottled up in the earth for tens of thousands of years—light, absorbed by plants and vegetables—and now after being buried in the earth for long ages in fields of coal, that latent light is again brought forth and liberated—made to work, as in that locomotive, for great human purposes." So it is too with humanity; God has endowed all men with the divine light. In ages of darkness it is not seen, not suspected, but it is there, latent, waiting for the liberating force of some great awakener, who is not only himself a light-bringer, but a Revealer of the light that is in human souls. Thus people that once sat in the darkness come to see the great light.

The International Bible Lessons.

HINTS FOR TEACHERS' PREPARATION.—Read the Scripture passage carefully over at home, and "The Lesson Story" as given here, with the explanatory notes thereon.

Prepare to give the Lesson as a TALK to the class, choosing one Topic out of the list of Lesson Topics suggested, for the main part of the talk, the choice to be suitable to the ages of the scholars.

With little ones the use of the hymn will help, and an Object Lesson.

Make use of any Anecdotes and Illustrations for the talk, out of those here provided.

The scholars may commit to memory the Memory Text, or any verse or verses thought to be most helpful.

On any point of doctrine the Unitarian view should be explained and emphasised, so that the scholars may get some definite doctrinal instruction.

A map of Palestine in front of the class will be an effective help. Explain the geography of the locality, and any historical associations.

In any school where the Lesson is taken the superintendent might help by a short talk upon it from the desk.

Where the aim is that all the classes should take the Lesson a Teachers' Preparation Class would be a great help.

With the material here provided any earnest teacher should be able to give a good lesson talk.

GRADING: The lesson can be graded to suit different ages as follows:—

(1) Primary Classes—ages 4-8. Tell the lesson as a story; appeal to imagination with object lesson (and pictures); use hymn and memory verse; and let the scholars "express" the lesson themselves by kindergarten means where the facilities exist.

(2) Juniors—8-12: Tell the lesson story; emphasise historical and biographical elements; use anecdote and illustration; ask questions.

(3) Intermediate—12-16: Give the lesson talk with illustration and anecdote, bringing out strong points to stimulate thought, and if possible, discussion.

(4) Seniors—16-20, onwards: A complete lesson study in the form of a paper or lecture, followed by discussion where practicable.

March 3rd: The Call of the First Disciples. Mark 1, 14-28. Text: Matt. 9, 37-38.

THE LESSON STORY: (14) After John was put into prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, (15) and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye and believe the gospel. (16) Now as he walked by the sea of Galilee he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. (17) And Jesus said unto them, "Come ye after me, and I will make you to become fishers of men. (18) And straightway they left the nets and followed him. (19) And on a little further he saw James the son of Zebedee, and John his brother, who were also in the boat mending the nets. (20) And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him. (21) And they go into Capernaum; and straightway on the Sabbath day he entered into the synagogue and taught. (22) And they were astonished at his teaching: for he taught them as having authority and not as the Scribes. (23) And there was in their synagogue a man with an unclean spirit; and he cried out, (24) saying, What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God. (25) And Jesus rebuked him, saying, Hold thy peace, and come out of him. (26) And the unclean spirit tearing him and crying with a loud voice came out of him. (27) And they were all amazed, insomuch that they questioned amongst themselves, saying: What is this? a new teaching! With authority he commandeth even the unclean spirits, and they obey him. (28) And the report of him went everywhere into all the region of Galilee round about.

NOTES: See also Matthew 4, 12-24; Luke 4, 31-37; 5, 1-11. (V. 14): "gospel"—good news. (18) "Straightway" — immediately. (22) "Doctrine" A.V., "teaching" R.V.; "authority": his own authority, not some other second-hand, as Scribes quoting Scripture. (23) "Unclean spirit"—unclean disposition, evil mind. Jews believed that madness, epilepsy and other diseases were due to evil spirits having entered into or taken possession of the sufferer. (26) Perhaps an epileptic fit. (27) "They do obey him"—calming, soothing, and subduing power of strong personality.

LESSON TOPICS.

(1) Herod and John.
(2) The kingdom at hand.
(3 Fishers and the art of catching men.
(4) Magnetic personality which attracts.
(5) Giving up all to follow him.
(6) Truth its own authority.
(7) The belief in spirits.
(8) Cure by hypnotic suggestion.
(9) "Let us alone," non-interference.
(10) Follow your Leader.
(11) Fame.
(12) Harvest and Labourers (Memory Text).
(13) Object Lessons: Prison, Sea (of Galilee), net, fishers, boat (ship), Scribe.

HYMN: "O still in accents sweet and strong," or "Come, labour on!"

March 10th: Jesus the Healer. Mark 1, 29-45. Text, Matthew 8, 17.

THE LESSON STORY: (29) And straightway when they were come out of the synagogue they came into the house of Simon and Andrew, with James and John. (30) Now Simon's wife's mother lay sick of a fever, and straightway they tell him of her, (31) and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them. (32) And at even when the sun did set they brought unto him all that were sick and them that were possessed with devils. (33) And all the city was gathered together at the door. (34) And he healed many that were sick with divers diseases, and cast out many devils; and he suffered not the devils to speak, because they knew him. (35) And in the morning a great while before day, he rose up and went out, and departed into a desert place, and there prayed. (36) And Simon and they that were with him followed after him, (37) and they found him, and say unto him, All are seeking thee. (38) And he saith unto them, Let us go elsewhere, into the next towns, that I may preach there also: for to this end came I forth. (39) And he went into their synagogues throughout all Galilee, preaching and casting out devils. (40) And there cometh to him a leper beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. (41) And being moved with compassion he stretched forth his hand and touched him, and saith unto him, I will; be thou made clean. (42) And straightway the leprosy departed from him, and he was made clean. (43) And he strictly charged him and straightway sent him out, (44) and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. (45) But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

NOTES: (32) "Devils"—demons, evil spirits, evil influences at work within. (41) "Touched" the leper. This was against the law. To touch a leper made a person legally unclean; but it was an act of great sympathy, as also the taking Simon's wife's mother "by the hand" (31). No doubt Jesus healed by suggestion, by magnetic personal influence over the nervous system; all he did was within what is humanly natural and possible. The accounts of what he did, written long afterwards, and collected from memory and tradition, have magnified the actual occurrences from what was natural into the supernatural. The superstitious belief in evil spirits, or demons colours the record and takes it beyond actual fact. Leprosy, whether the leprosy of sin or of bodily ailment, was not absolutely incurable. Undoubtedly Jesus was a great healer of bodily afflictions, but he also healed people in sorrow and sin, in moral weaknesses, in sickness of spirit.

LESSON TOPICS.

(1) Healing power of kindness (31, 41).
(2) Miracles: possible and impossible.
(3) Demoniacal possession.
(4) Seeking strength in solitude (35).
(5) Jesus came to preach (38, 39).
(6) Leprosy, physical, and moral.
(7) Power of mind over the body.
(8) Healing by suggestion; faith-healing.
(9) Doing good without advertising it.
(10) Sharing infirmities and sickness (Text).
(11) Object Lessons: Synagogue, Fever, Disease, a Solitary Place, Touching, Testimony.

HYMN: "Who is thy neighbour?" or "There are lonely hearts."

March 17th: The Paralytic forgiven and healed. Mark 2, 1-12. Text: Psalm 103, 2, 3.

THE LESSON STORY: (1) And when he entered again into Capernaum after some days, it was noised that he was in the house. (2) And many were gathered together, so that there was no longer room for them, no, not even about the door: and he spake the word unto them. (3) And they come bringing unto him a man sick of the palsy, borne of four. (4) And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed, whereon the sick of the palsy lay. (5) And Jesus, seeing their faith, saith unto the sick of the palsy, Son, thy sins are forgiven. (6) But there were certain of the Scribes sitting there, and reasoning in their hearts, (7) Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God? (8) And straightway Jesus perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? (9) Whether is it easier to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? (10) But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), (11) I say unto thee, Arise, take up thy bed and go unto thy house. (12) And he arose, and straighway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

NOTES: See also Matthew 9, 1-8; Luke 5, 18-26. (3) "Palsy," short for paralysis. (4) "Uncovered the roof," flat roof. The "bed," a thin mattress which could easily be lowered through the open beams, and afterwards rolled up. (5) "Thy sins be forgiven,"—the sick man was worried about past sins, and being really repentant, it was natural that Jesus should assure him of God's forgiveness. (7) Sin against God is also sin against man, against human welfare, and can be forgiven by man. (10) "Man hath power to forgive sins." (11-12) Not a miracle. Cases of paralysis have been known under great stress of feeling to suddenly rise up and walk. Miracle does not make Jesus more than a man any more than others who are said to have worked miracles.

LESSON TOPICS.

(1) Paralysing power of sin.
(2) Forgiveness of sins.
(3) What is blasphemy? (7).
(4) Blindness of superstition and bigotry (7).
(5) Do all things happen by natural law?
(6) The transforming power of faith (11-12).
(7) All healing power is from God (Text).
(8) Object Lessons: House, Roof, Bed, Heart, Fashion.

HYMN: "Think kindly of the erring one," or "Try again."

March 24th: Feasting and Fasting. Mark 2, 13-22; Text: Mark 2, 17.

THE LESSON STORY: (13) And he went forth again by the seaside; and all the multitude resorted unto him, and he taught them. (14) And as he passed by, he saw Levi, the son of Alphaeus, sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him. (15) And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him. (16) And the Scribes and Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, He eateth and drinketh with publicans and sinners. (17) And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners. (18) And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? (19) And Jesus said unto them, Can the sons of the bridechamber fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. (20) But the days will come when the bridegroom shall be

taken away from them, and then will they fast in that day. (21) No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made. (22) And no man putteth new wine into old wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins; but they put new wine into fresh wine-skins.

NOTES: See also, Matt. 9, 9-17; Luke 5, 27-39. "Levi" (14), whose other name was Matthew. "Publicans" (15), tax-gatherers, collectors of "public" revenue. "Sinners," those excluded from the syagogue for any moral or ecclesiastical offence, or trespass against patriotism, included the tax-gatherers or publicans. "Disciple"—a learner, a pupil or scholar. (16) "Eating and drinking with"—a token of friendship. (17) "The physician" should be with the sick, and is not needed by those who are "whole," hale, or healthy; sarcastic thrust at Pharisees. (21-22) When the strength of the new puts a strain on the old the two cannot hold together; "bottles" were first made of skins; old and dry skin bottles would not stretch with the working of new wine, but would burst.

LESSON TOPICS.

(1) Levi "left all" to follow Jesus (Luke 5, 28).
(2) What is sin? and who are sinners?
(3) Disciples and discipline.
(4) A physician for sick souls.
(5) Critics and fault-finders (16-18).
(6) Levi: his plan (party) to bring publicans to Jesus.
(7) How far to keep company with sinners.
(8) Feasting and fasting.
(9) Crippling forms and new truth; creeds and growth.
(10) The Mission of Jesus (Text 17).
(11) Object Lessons: Toll, Custom, Physician, a Fast, a Feast, Old Clothes and Patches, Man in Boy's Clothes.

HYMN: "God of Jesus! hear me now."

March 31st: Review Lesson. Light after Dark. Memory Text: The people which sat in darkness saw a great light: and to them which sat in the region and shadow of death, light is sprung up.—Matt. 4, 16.

THE LESSON STORY: The Jews as a people were in a condition of darkness. They were a conquered race, under the rule of Roman governors, and chafed and fretted in their subjection. Morally and religiously too the light had departed from them. Their religion was formal, and had degenerated too much into dead ceremonial and outside show. Some looked eagerly for deliverance to the coming of a long-looked-for Messiah. It was a time of waiting and expectancy. New light pierced the darkness in the preaching of John the Baptist. The greater light came with Jesus. John was a pioneer making a new way, preparing for a new order of things, the herald of a brighter day that was coming. Jesus, son of Joseph and Mary, born in humble circumstances, reared in the Jewish religion, went with his parents to the temple at Jerusalem as a boy and talked with the teachers there; learned his father's trade of carpenter; and when he reached the age of 29 he went to hear the preaching of John, and was baptised by him. Then his mission in life was revealed to him, and he went away into the wilderness to meditate and prepare. There he battled with great temptation and came out of it stronger and victoriously. He began to preach the good news of the kingdom of God at hand. His message brought great light to many people. Simon and Andrew, and James and John, all fishers, became his disciples and fishers of men. Jesus taught in the synagogues, made evil men clean, healed people, who were sick in body and soul, drove evil influences out of them, cured them from the leprosy of sin, assured the repentant of forgiveness, lifted from them the paralysis of selfishness, and devoted himself as a physician to those most in need, to the outcast and the despised, and became to them a light in their darkness.

NOTES: Give the history of the period, with something about Herod, Augustus Cæsar, Roman government in Palestine, Jewish sects, farming of taxes, belief in spirits and demons and miracle; describe the geography of the scenes alluded to, with help from a map, showing the places named in the lessons, and those visited by Jesus.

LESSON TOPICS.

(1) Darkness and sunrise.
(2) A nation slumbering and awakened.
(3) Children who became great lights.
(4) The world's need of reformers.
(5) Wanted: Healers and reconcilers.
(6) The real humanity of Jesus.
(7) Dark ages of superstition.
(8) How the gospel is the great light.
(9) Every man his mission.
(10) The new day will dawn.
(11) Object Lessons: Night, the Sun, Shadow, Dawn, illumination.

HYMN: "Come kingdom of our God!"

FISHERS OF MEN.

No human occupation has ever so perfectly illustrated the art of "soul-winning" as that of the fisherman. Patience, knowledge of the interests of his fish, knowledge of the bait that will attract fish, faith in things unseen, skill, delicacy of touch, refusal to be discouraged, unlimited perseverance, conviction that he has not yet exhausted the possibilities of his art,—all these and more make the true fisherman. They reveal the moral qualities that we must have to lead our fellowmen to God. And the very maxims of this art disclose the true method for the Sunday School teacher.

—"Sunday School Times."

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, Dovestone, Denton Road, GORTON, Manchester, except Calendar matter and corected proofs which should be sent direct to the printer.

Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

Bishop Welldon, Dean of Manchester, in his address at the Dickens' Centennial Service at the Manchester Cathedral, on Sunday afternoon, Feb. 4th, made allusion to Charles Dickens and his religious preferences, and asserted that Dickens "was always a Christian; nay, always at heart, as his biographer relates, a member of the Church of England, though at one period of his life he was drawn away by the influence of that great and good man, Dr. Channing, into a sympathy with Unitarian doctrines."

"At heart" a member of the Church of England, "as his biographer relates": whatever does this amount to? Is it not upon the face of it a very dubious statement? In the interests of truth, and quite apart from any denominational wish to claim Dickens, it is important that the facts should be made clear. There is strong evidence that he was never "at heart" in sympathy with Church of England specific theology, but that he was all along to the end in "sympathy with Unitarian doctrines." The matter ought, if possible, to be set beyond doubt, whichever way the truth may be.

The Southern Provincial Assembly of Unitarian and kindred churches has arranged a series of popular services in a public hall at Chelmsford, which have been well attended.

An inter-congregational gathering has been held at Lewisham, including the friends of other churches at Woolwich, Brixton, Peckham, and Bermondsey, and it was well attended, and a gratifying success in friendly intercourse.

Mr. W. R. Marshall has resigned his position of organising secretary, National Unitarian Temperance Association, owing to the pressure of other work, and Mr. E. F. Cowlin has consented to succeed him.

The Southern Unitarian Association has recently held its quarterly meeting at Southampton, when the Rev. Henry Gow, B.A., of Hampstead, delivered an address on "Is Liberal Christianity a Failure?" in which he answered the query in the negative.

A memorial tablet of hammered copper, in remembrance of the late Rev. John Harrison, was unveiled in the West Bromwich Unitarian Church, January 21st, by Mr. J. A. Kenrick, Mayor of West Bromwich.

Mr. H. G. Chancellor, M.P., ardent Unitarian, is a Parliamentary contributor to the "British Weekly."

The annual meeting of the Unitarian Home Missionary College, Manchester, January 31st, was marked by most gratifying reports, and the welcome soiree which followed on the same evening to the new Principal, Rev. Dr. S. H. Mellone, and the new Tutor and Warden, Rev. H. McLachlan, M.A., B.D., was not merely largely attended, but it was most hearty and enthusiastic, and augurs well for the strong interest of our Manchester churches in the welfare of the College. We wish Dr. Mellone and Mr. McLachlan the greatest happiness and success in their new work.

The quarterly meetings of the South East Wales Unitarian Society held Monday, January 29th, were addressed by Rev. George Neighbour, who with his congregation seceded from the Baptists and have since applied for admission to the Unitarian fold and are now affiliated. Rev. Oliver Bowen, B.A., another ex-Baptist, also spoke at the meetings.

The Rev. T. P. Spedding will visit the South East Wales churches March 10th to 17th.

The London branch of the Brahmo Somaj celebrated the 82nd anniversary of the movement on January 25th at Essex Hall, beginning with a service conducted by Dr. J. E. Carpenter.

Sixty-four new members have been added to the church roll at Small Heath, Birmingham; 20 at North Shore, Blackpool; 11 at West Bowling, Bradford, Yorkshire; 10 at Nelson; 20 at Chesham.

A Lay-Preachers' Union has been established for the Northumberland and Durham district.

The tercentenary of the deaths of the Unitarian martyrs, Bartholomew Legate and Edward Wightman, March and April, 1612, is to be celebrated by sermons from Unitarian pulpits on March 31st.

MINISTERIAL CHANGES: Rev. H. S. Solly, M.A., has resigned from Poole Unitarian Church; Rev. Alwyn Arthur, ex-Baptist, has accepted appointment to the Conigre Unitarian Chapel, Trowbridge; Rev. D. G. Rees, Brigend, has accepted call to Gellionen Church, near Swansea; Rev. Thomas Anderson, Mexborough (Free Congregationalist), resigned; Rev. George Evans, M.A., welcomed at Middleton, Feb. 10th; Rev. A. A. Charlesworth, Highgate, six months' leave of absence, April to September, for renewal of health.

DEATHS: Mr. W. H. Livens, son of Rev. H. M. Livens, accidentally shot, Auckland, New Zealand, Jan. 17th, 23; Mr. E. W. Smith, ex-Mayor, Hyde, Jan. 22nd, 74; Mr. Robert Green, of Woolwich, Jan. 23rd, 92; Mr. John Garnett, Manchester, Jan. 17th, 66; Mr. James Jeffreys, Bermondsey, London, Jan. 17th; Mr. William Haynes, J.P., thrice Mayor of Maidstone, Jan. 21st, 76; Miss M. T. Hall, Alton, Hants., Jan. 29th, 85; Mrs. W. Vickery, Shrewsbury, Feb. 1st; Mr. William Martin, Dunmurry, Co. Antrim, Feb. 1st, 80; Mr. O. C. Nelson, Holywood, Co. Down, son of late Rev. S. C. Nelson, Feb. 3rd, 57; Mr. L. G. J. Epps, in Brazil, Feb. 3rd, 35; Mr. C. W. Payton, Harold Wood, Essex, Feb. 4th, 42; Anna B. Conway, Ringwood, Feb. 6th, 60; Mr. W. E. Coysh, Harlesden, London, Jan. 30th, 78; Mr. J. A. Ogden, of Dukinfield, at Ceylon, Jan. 21st, 58; Mr. Nicholas Ingham, Padiham, Jan. 24th, 67; Mrs. J. S. Beckett, senr., Sheffield, Feb. 6th, 65; Mr. John Figorski, Sheffield, Feb. 11th, 83; Mr. Harry Frost, Framlingham, Feb. 13th, 50.

WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger."—Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only."

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES:

(1) The Personal Unity of God.
(2) The Simplicity of Nature in Christ.
(3) The Personal Origin and Identity of Sin.
(4) The Finite Duration of Future Suffering.

opposed to CHURCH DOCTRINES:

(1) The Trinity in Unity.
(2) Two Distinct Natures in Christ.
(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Eternity of Hell Torments.

—Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland, M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

ANNUAL VOLUME
— OF —
THE UNITARIAN MONTHLY

BOUND UP WITH INDEX | 1911 | NOW READY

ONE SHILLING - - By post, 1/3

Order from the Editor.

UNITY HYMN SHEETS

For Special Services. (1st Series.)

Suitable for Mission Meetings, for Anniversaries, and other special occasions. Unitarian words to popular Sankey tunes; four pages; six hymns and a doxology, on three pages, and a back page explanation of "Our Unitarian Faith."

(1) Father, let thy kingdom come. (2) Stand up, stand up with Jesus. (3) There's a hope that is fairer than day. (4) Rescue the perishing. (5) When our Father cometh to make up his jewels. (6) Go bury thy sorrow. (7) Praise God from whom all blessings flow.

2/6 per 100, from H. Bodell Smith, "Dovestone," Denton Road, Gorton, Manchester.

Unitarian Publications—FREE!

"On Strengthening the Things that Remain."
"The Religious Value of the Unitarian Faith."

By the Rev. J. PAGE HOPPS.

These publications sent free, also information on Unitarianism. Apply by letter to Miss F. Hill, 36 Heath Street, Hampstead, London, N.W.

Unitarian Literature—FREE!

Will be sent for cost of postage only.
A Pamphlet, 16 pages, entitled:—

OUR NAME, MESSAGE AND MISSION.

By the Rev. H. BODELL SMITH

(A Paper read at the Annual Missionary Conference of Unitarian Ministers, Memorial Hall, Manchester, July 5, 1906; published verbatim in "The Christian Life," July 14, 1906, and in "Unity," September, 1906, and reprinted in pamphlet form by request.)

OPINIONS.

"Your article on 'What's in a Name' has the most sense of anything I have ever seen in print on the subject."
Rev. J. H. CROOKER, D.D.

"Your paper on 'Our Name, Message and Mission'—seems to me one of the ablest and most important utterances that I have seen in connection with English Unitarianism for many years. I hope you will print it—as a tract for wide circulation."
Rev. J. SUNDERLAND, M.A.

6 copies for 1d.; 12 for 2d.; 25 for 3d.; 100 for 1s.

Useful for senior classes in Sunday School, and for teachers, parents, and for distribution to members of our churches.

Back numbers of "THE UNITARIAN MONTHLY" sent for cost of carriage, 100 for 6d., for outside propaganda and house to house visitation.

Apply to Editor—"Dovestone," Denton Road, GORTON, Manchester.

THIS MAGAZINE

IS PRINTED AT THE

"Herald" Office, Ashton-under-Lyne,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.
Neatest Work. Lowest Terms.

When you have a Printing Order to place, try the "HERALD" Co., Cavendish Works, Ashton-under-Lyne, and they will suit you. . . . . .

The Inquirer

ONE PENNY WEEKLY.

6/6 per year to all parts of the world.

SPECIAL ARTICLES AND REVIEWS.
NEWS of the CHURCHES, SOCIETIES, and ASSOCIATIONS

Advertisement Charges—

3/6 per inch; Births, etc., 6d. per line; Calendar Notices, 10/- per year, two lines; Situations, 20 words, 1/-, three insertions charged as two Appeals, 6d. per line; repeated matter, 3d. per line.

PUBLISHED EVERY FRIDAY.
3, ESSEX STREET W.C.

THE CHRISTIAN LIFE
—AND—
UNITARIAN HERALD.

The Popular Unitarian Weekly.

Special Contributions of Interest to Unitarian and Liberal Religious Thinkers and Workers generally. Leading Articles on topics of the day, chiefly dealing with the doings of Unitarians and the progress of free religious thought. Van Mission Reports. Reviews and Views by the Literary Editor. Sunday School Articles and Model Lessons. Children's Chat. Notes of the Week, Denominational News, Occasional Portraits, Pictures of Churches, etc.

From all Newsagents—ONE PENNY WEEKLY.
Subscription: 6/6 per annum, to all parts of the world.

ADVERTISEMENTS—3/6 per inch, Special Quotations for a series on application; Births, etc., 1d. per word, minimum 1/6; Sits. Wanted, etc., ½d. per word, minimum 6d., three insertions charged as two; Calendar Announcements 10/- per Annum, for three lines.

Literary matter to be addressed to the Editor; business communications to the Manager.

PUBLISHED EVERY FRIDAY AFTERNOON BY
REVEIRS BROS., 5, Fetter Lane, London, E.C.

"THE UNITARIAN MONTHLY." — Editor: H. Bodell Smith. One copy, post free, 1½d., or 1/6 a year; 12 for 9d., or 9/- a year. All communications for Publisher or Editor to "Dovestone," Denton Road, Gorton, Manchester.

AGENTS for "The Unitarian Monthly": **London**—The British and Foreign Unitarian Association, Essex Hall. Essex Street, Strand, W.C. **Ireland**—Mr. Eustace Gordon, 35, Rosemary Street, Belfast. **Scotland**—Messrs. Alex. McLaren & Son, 360-362, Argyle Street, Glasgow.

Printed and published monthly, for the Proprietor, by the HERALD Printing & Publishing Company Limited, Cavendish Works, Ashton-under-Lyne.